

assumes a third name unknown
to Kis parents
in the brilliance of heaven.¹

3. Shining, he cries aloud (descending)
into the
vessels, pressed by the priests
into the golden
receptacle; the milkers of the
sacrifice - glorify
him; the supporter of the three
sacrifices shines
(most) on the days of sacrifice.

4. Effused by the stones and by the
praises, fit
for food, illuminating heaven and earth
the parents
(of the universe), pure, (the *jSo^ia*)
flows between
the sheep's hairs; diluted (with
the water) the
stream of the exhilarating beverage
(is purified)
day by day.

5. *So ma*. flow forth for our welfare;
purified by
the priests clothe thyself in the
(milky) mixture:
with the exhilarating loud sounding ³
mighty juices
which thou hast, inspire IXDEA to bestow
affluence
upon **us**.

¹ *ee* The third name unknown to his parents "
means a name
not given at "birth at the altar called *ndma-*
fczrana, Saroria
explains *rnckane dlvah* as *dyulokasya*
dipyamdne some 'S.U.s.lu-
yamane sati. He cites *Baudltayana** *?rho gires
Boniaydjina as
an instance of a " third name."

² Say ana refers to the *Taitti'rira*
Brdhrnana: " the priests

milk the stones as calves (milk the eo[^]rs\"
³ *j£hanasas* is explained by *Ydxka* (whom
Savana cites) as
"haricg slaughter," or "having utterance/"
Sayasa ad-Is to
these trwo other meanings, "being struck
or pressed^{5%} and
*[£] having praises."